

We have a great and awesome God. He is glorious in his manifest perfections. By manifest perfections I mean that he is limitless and perfect in: Unity - Holiness - Love - Truth - Authority - Knowledge - Power - Presence - Independence - Righteousness - Wisdom - Mercy - Goodness - Justice - Peace - Beauty - Blessedness - Freedom... To list some of his perfections or "attributes" we might call them.

Tonight's theme is "The Foundation of God's Throne". So what we are going to do tonight is answer the question, **"What is the foundation of God's throne and how does this affect me?"**

But why the question?

Because eternity depends upon my understanding of the truth and my response to it. What do I mean by that? Let's look at God's Word together to consider that.

"1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes." (Romans 10:1-4, ESV)

This means that knowledge of God and the truth of his means of redemption for us is critical. We can't have a fundamental misunderstanding of our God and his way of salvation. You may say, "But what about him turning no one away and what about Romans 10:13?" Which quotes Joel and says, *"13 For 'everyone who calls on the name of the Lord will be saved.'"* (Romans 10:13, ESV). Well what does it mean to call upon the Lord. In what manner is that to be done? What more are we told in scripture about this call? Psalm 145 gives a more detailed description of this call...

"17 The Lord is righteous in all his ways and kind in all his works. 18 The Lord is near to all who call on him, to all who call on him in truth. 19 He fulfills the desire of those who fear him; he also hears their cry and saves them. 20 The Lord preserves all who love him, but all the wicked he will destroy." (Psalm 145:17-20, ESV)

Notice that the person who calls in the manner described is contrasted to the wicked. The one who calls in this manner is categorized as righteous.

So God saves the one who calls upon him in truth. Now this sounds like knowing the real Gospel and the real God. Avoiding ignorance of the righteousness of God. Questions- What is the truth about me?: I am a guilty

sinner from birth. What is the truth about God?: Well that is our purpose tonight. I want to make sure that we start from a point of truth when we consider the Gospel and how our God rules over his creation.

And God saves the one who calls upon him with fear. Knowing the truth of God's Word should bring us to understand the fear or the LORD and the knowledge of God (Prov 2). Not understanding the truth about my natural condition and the truth about God will keep me from knowing the fear of the LORD. Without a proper fear of the LORD I will not throw myself upon his mercy in surrender, but I will presume upon his love. Which brings us to the third trait of a saving call upon God.

God saves the one who calls upon him with a love for Jesus. When we understand the truth and we understand the Fear of the LORD we will see the amazing love of God in Jesus and we will then have a saving response of love toward Jesus. By the work of the Spirit, we will see the glory of God in the face of our savior and delight in him who first loved us. Jesus is our blessed hope and the believer's life is caught up in him. The believer's feasts upon Jesus each day. The believer has an affection for his Savior that conquers the competing worldly affections of his flesh. The believer delights in Jesus! Truth, fear, love. This is the cry that the Lord hears...so I wonder, have you ever called upon the Lord like this? OK, so there is the reason for my question, but...

What do I mean by the question about the foundation of his throne?

I do not mean to say that God is divisible into these traits and that he suspends one or another in order to fulfill a different one. This is what the unity of God is primarily about. I do mean to ask if there are attributes of God that are foundational in their impact upon his kingdom rule over all of creation. My hope is that this lesson will challenge you to consider your current understanding of God and salvation and the message of the Gospel to be sure it is correct. Even as a believer, this lesson could represent a significant shift in your understanding depending upon how you receive it. Tonight I will present two options that I think you will agree are the two prevalent views we see today... I will make a case that one leads to life and the other can lead to death. Both of these are held by Christians and preached from pulpits every week. I will give a statement expressing the Gospel from each foundation. Then we will look to our text to begin our inquiry.

Two views-

So I offer up two ways that we might primarily view God, which are two foundations from which he might rule over creation...

The first is Love and Mercy (Primarily a Benevolent God). I suggest that this God might give a Gospel statement such as this: "You are special and lovely and I love you all equally and I intensely want to have

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mercy on you and prosper you and give you abundant and eternal life, but because I am also righteous and just, I will need to punish those who refuse to put their trust in my Son. I plead with you to receive this gift. Invite my Son to come into your heart and your life and be saved.”

The second is Righteousness and Justice (Primarily a Holy God). I suggest that this God might give a Gospel statement such as this: “I am holy and you are wicked and rebellious and are therefore equally under my just and awesome wrath, but for the sake of my glory and your great joy, because of my steadfast love for you and my unwavering faithfulness to my promise, I will rescue those who trust in my Son for mercy and they will receive abundant and eternal life even at the highest imaginable cost to myself. I have given an eternal command that you believe on my Son. Give your whole heart and life to him and you will be saved”

We are taking our lesson from Psalm 89 but we are not going to have a narrow focus. The Psalm has a certain structure to it and I will quickly explain it so you understand why I focus in where I do. It has FIVE main parts and a close or maybe call it SIX parts. vv1-4 make up the **FIRST** section and here the Psalmist announces the reason for his song of praise to God. He is praising God for his steadfast love (enduring love) and unending faithfulness as it relates to his keeping his promises. Steadfast love from ESV is translated “love stands firm (NIV)”, “lovingkindness (NASB)”, “mercy (NKJV)”, “faithful love (HCSB)”. vv5-14 make up the **SECOND** section and here the Psalmist recounts the power and authority and character of God and how this provides the basis for his trustworthiness. vv16-18 make up the **THIRD** section and here the Psalmist gladly describes the happy state of those who enjoy the favor of such a loving and faithful God. vv19-37 make up the **FOURTH** section and here the Psalmist give a description of the history and content of the Davidic covenant. vv38-51 make up the **FIFTH** section and here the Psalmist appeals to God for help based upon God's character and he makes a case for how his request would exalt God. v52 is the **CONCLUSION** where we see the Psalmist with a settled mind and a peace in knowing that the LORD is good and that he acts according to his good pleasure. Our focus is not on the specifics of the Davidic covenant or the request of the Psalmist or his model of prayer, but on the teaching he gives us about God. So we will settle our attention primarily on the SECOND and THIRD part of the Psalm (vv5-18)

<**Read** Psalm 89:5-18>

<Prayer>

Well, our main question is answered here but is it really a surprise? It doesn't take a theologian or rocket scientist to see the flavor of the OT and the flavor of the NT. Clearly God built up a foundation in the OT and it made way for the NT.

Now let's consider some follow-up questions:

First question: How does the foundation of God's rule being his righteousness and justice lead to life for sinful rebellious man?

Second question: How can misunderstanding the foundation of God's rule to be love and mercy possibly lead to death?

That is a serious contention. How can this be a grave enough misunderstanding to be like the Jews not understanding the righteousness of God? So let's tackle both of those...what does the Psalmist say here? He tells us that the foundation upon which God rules over his kingdom is his own righteousness and justice. Now righteousness speaks of God's being blameless, guiltless, upright, sinless, always acting according to what is right and being the perfect standard of righteousness. Justice expects righteousness and brings perfect judgment upon moral or legal actions with due punishment or reward according to what is rightfully deserved.

Let's look at additional biblical support for this:

"4 "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he." (Deuteronomy 32:4, ESV)

"25 Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" (Genesis 18:25, ESV)

The starting point of his governing over his creation is his fixed position and sure posture of righteousness and justice. And then from this firm base his actions or motion or dealing toward his people (those who walk in the light of his face) are steadfast love and faithfulness. So he rather plainly tells us that it is the very righteousness and justice of God that leads to his covenant people receiving his enduring love and faithfulness. But how can this be? Do you see the problem with this? Too often we presume upon God's love and acceptance without understanding the amazing and necessary basis for it. We know that Steadfast love (mercy) is an enduring love or a loyal kindness or even the holding back of due punishment.

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"18 Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love." (Micah 7:18, ESV)

And faithfulness speaks of God doing exactly what he says he will do... being perfectly consistent and reliable and trustworthy

"30 This God—his way is perfect; the word of the Lord proves true; he is a shield for all those who take refuge in him." (Psalm 18:30, ESV)

In his early years as an Augustinian monk in the 16th Century, Martin Luther was plagued by the problem he saw with the righteousness of God. Owned by guilt and fear, he pummeled his body and labored over his inability to meet God's standard of righteous. He saw nothing but condemnation and judgment for sinners resulting from the justice of a righteous God. Let's look around our Bible and see some of the depth of our problem here:

"4 Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die." (Ezekiel 18:4, ESV)

"4 For you are not a God who delights in wickedness; evil may not dwell with you. 5 The boastful shall not stand before your eyes; you hate all evildoers. 6 You destroy those who speak lies; the Lord abhors the bloodthirsty and deceitful man." (Psalm 5:4–6, ESV)

"4 The Lord is in his holy temple; the Lord's throne is in heaven; his eyes see, his eyelids test the children of man. 5 The Lord tests the righteous, but his soul hates the wicked and the one who loves violence. 6 Let him rain coals on the wicked; fire and sulfur and a scorching wind shall be the portion of their cup." (Psalm 11:4–6, ESV)

"9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one." (Romans 3:9–12, ESV)

"23 for all have sinned and fall short of the glory of God," (Romans 3:23, ESV)

Now, how could our salvation come from God's righteousness when the just (i.e., giving what is due) and faithful (i.e., doing what he says) response to our sin should be the pouring out of his wrath upon us...and this wrath is to his glory...unless we fail to see that judgment and wrath glorify God. Do we think God is ashamed of hell? Are we? (Isaiah 5:15-16; the book of Revelation).

But are we the only one in this scenario facing a dilemma? What problem did God face here?

God's problem is that Adam lived to have children. Moses had a pulse. Pharaoh had breath in his lungs. The sun shined upon Genghis Kahn. I am alive right now. Not only this but the Gospel gives sinners a message of forgiveness and reconciliation with God and eternal life! It would appear that God has not been faithful to punish iniquity and he would seem to not be righteous in his judgments. This is captured in Psalm 103... "10 He does not deal with us according to our sins, nor repay us according to our iniquities." (Psalm 103:10, ESV) This is a colossal problem regarding the righteousness of God and one that we take for granted. The problem isn't why God doesn't just forgive everybody...it's why he doesn't pour his wrath on everybody? The Psalmist here in Psalm 89:15-18, strings together an answer to these problems. Do you see it? Read it to yourself and consider if this could be an accurate paraphrase or restatement of 15-18... "Those who know and walk in your favor enjoy you and are lifted up by your righteousness, not destroyed by it, because you O God are glorified when they are made strong and protected by your Holy and magnificent Son!"

So I take it here that the righteousness of God in Jesus protects us. But there is another problem. How does the righteousness of God in Jesus protect me and lift me up when I am guilty? How can this be justice...it sounds like mercy, which is the withholding of justice? The Psalmist continues later in Psalm 89...Speaking of the Davidic Covenant God says, "*30 If his children forsake my law and do not walk according to my rules, 31 if they violate my statutes and do not keep my commandments, 32 then I will punish their transgression with the rod and their iniquity with stripes, 33 but I will not remove from him my steadfast love or be false to my faithfulness.*" (Psalm 89:30-33, ESV)

So the Psalmist's answer is that God does both. Simple... we are condemned and delivered. Clearly there is still some explaining to do. This paradox is presented in Isaiah 45:17-21 and it is expressed as something unique and glorious about God...Isaiah prophesies here about God delivering Israel from exile...which was the very judgment of God in the first place...

"17 But Israel is saved by the Lord with everlasting salvation; you shall not be put to shame or confounded to all eternity. 18 For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): "I am the Lord, and there is no

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other. 19 I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, 'Seek me in vain.' I the Lord speak the truth; I declare what is right. 20 "Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save. 21 Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the Lord? And there is no other god besides me, a righteous God and a Savior; there is none besides me." (Isaiah 45:17–21, ESV)

This is paradoxical that a righteous God would himself be a savior because he would be saving from himself and denying the justice that is due. Yet, this is what he communicates through exile for their sin and then ultimate deliverance according to his promise. So how does God unwind this paradox to vindicate his righteousness and yet remain faithful to his promise. Surely his perfect love is able! Lets look to a verse you know well. Listen to it carefully it its totality and hear the foundation of righteousness and justice and then the love going before him plainly. Perhaps you have always placed this verse in the wrong category...

In the Bible within your heads, turn with me to John 3:16. Are you there? "16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16, ESV) Think about what is happening there. Do you see that love was fixing a pre-existing problem of perishing (just condemnation and death)? Love is not the foundational principle or first actor in this verse like we have maybe always presumed. So after a due response of just condemnation for sin, God then freely acts in love by sacrificing, or giving, his Son in order to save us from his own wrath. In context of the rest of scripture, this is what John 3:16 says.

But we still don't have a clear picture of how that works. Lets add more. Here is the Gospel in Proverbs
"5 Everyone who is arrogant in heart is an abomination to the Lord; be assured, he will not go unpunished. 6 By steadfast love and faithfulness iniquity is atoned for, and by the fear of the Lord one turns away from evil." (Proverbs 16:5–6, ESV)

Here we see the arrogant receive punishment and the one who fears The Lord receives atonement. Recall that the day of atonement was when the Jewish high priest would offer a sacrifice to appease God's wrath by substitution of a animal sacrifice in place of the guilty nation. During the three days Jesus spent in Jerusalem before he was crucified the current high priest said of Jesus prophetically, "better that one man die, than a whole nation." This is called substitutionary atonement

Next is the Gospel in what Dr. Martin Lloyd-Jones argued was the highest and most glorious peak of the Bible...6 verses in Romans that cannot be topped in their majesty and depth of revelation...Martin Luther's problem with the righteousness of God is solved here by imputation...(which means God's righteousness is counted as mine...it is applied to me). Here is God paying the due penalty of sin himself...Here is the glorious justification of God and man at the highest imaginable cost to God...and to the highest possible joy to us... and all to the praise of his glorious grace alone.

"21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified (i.e., counted righteous) by his grace as a gift, through the redemption (i.e., purchased by exchange) that is in Christ Jesus, 25 whom God put forward as a propitiation (i.e., a rendering of God's favor toward us) by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins (he had not dealt with us according to our sins). 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus." (Romans 3:21–26, ESV)

Just and justifier...righteous God and a savior! Sin condemned and every man who is in Christ delivered! By union with this particular man, Jesus of Nazareth, who never sinned but rather loved God with all his heart, mind, soul, and strength, and loved his neighbor as himself for 33 years, this man...this perfect man who hung on that cross under the order of Pontius Pilate, in him alone my sin was completely punished...Jesus, my brother, wore my sin like dirty garments and received the due and just wrath of God for it...He is forever worthy of my praise and my life and my devotion and my time and my hunger and my suffering and my love and my all. And I forever bear his righteousness and am not guilty in the eyes of my God! I am completely justified. My standing with God is eternally based upon the perfect righteousness of my king and my savior who loved me and gave himself for me (2 Cor 5:21; Gal 2:20; Rom 5:1, 8-11).

This justification actually introduces something new here. God, in Christ, has turned mercy into justice...which it is not. Mercy is a withholding of justice. But in steadfast love and faithfulness Jesus sacrificed himself and now God is said to be just to forgive me (1 John 1:9). You see, it is not mercy to release someone who is declared not guilty, it is righteous and just.

"1 There is therefore now no condemnation for those who are in Christ Jesus." (Romans 8:1, ESV)...

This is now true in my life not because he overlooks my sin, but because God is just and has punished my sin. All of my sin was punished upon the cross of Christ. A side bar here- If I, Jeff Lopez, acknowledge my sins committed this day and confess my failures to God, I know that he forgives me, removing the guilt and penalty..., but where do I think he put it? Remember our God is righteous and just. Do I hate my sin, do I love Jesus? Or do I nonchalantly add more suffering and wrath upon that cross? What this mercy turned to justice means is that if you fall on your face at the foot of the cross of Christ and cry out to God for mercy, entrusting your life to Jesus, in that moment it becomes justice for God to forgive you because, by union with Christ, you died on that cross and have become the very righteousness of God. In that moment you would no longer be guilty at all. This is glory of the righteous and just foundation of our God's throne. This is the truth we must know. Now with the remainder of our time I will tackle the second question- I want to make a case for why taking love and mercy as the foundation of God's throne can lead to death.

First let's reexamine our two Gospel statements

Viewing our Creator as a benevolent God who rules from a foundation of love and mercy results in a message like this: "You are special and lovely and I love you all equally and I intensely want to have mercy on you and prosper you and give you abundant and eternal life, but because I am also righteous and just, I will need to punish those who refuse to put their trust in my Son. I plead with you to receive this gift. Invite my Son to come into your heart and your life and be saved." This is a man-focused message that makes God's judgment seem shameful and embarrassing. This sounds like a person is condemned merely for rejecting a message rather than for being a guilty sinner before ever hearing the message. This sounds like God's love is impotent and is stopped by his unfortunate righteousness. Righteousness seems to kill in this message. That was Martin Luther's fear.

But a holy God who rules from a foundation of righteousness and justice results in a message like this: "I am holy and you are wicked and rebellious and are therefore equally under my just and awesome wrath, but for the sake of my glory and your great joy, because of my steadfast love for you and my unwavering faithfulness to my promise, I will rescue those who trust in my Son for mercy and they will receive abundant and eternal life even at the highest imaginable cost to myself. I have given an eternal command that you believe on my Son. Give your whole heart and life to him and you will be saved". This is a God-centered message that leaves his judgement and wrath as righteous and glorious. This person is under condemnation because of their sin...not solely for rejecting a message. God's love conquers sin and death in this message and righteousness is our source of life in this message.

Errors-

Let's look at three practical errors from this misunderstanding that break down our Truth - Fear - Love call upon God. I am going to take them in reverse order beginning with love.

1. Underestimating God's kind of love

You see, God does not have a free love that finds its strength in the object of love. This is the kind of love we usually have. I extend love to the lovely based of the value I perceive in them and the subsequent intensity of my love is a reaction. My love generally begins with the object of love enticing my love. Our God's love is entirely different. He has a costly love that finds its strength in the giver of the love. It is not impacted by the perception of value in the recipient. Read Hosea and Ezekiel 16, the whole thing. God's love begins with himself and its intensity is based upon his own manifest perfections. God's free choice to set the fullness of his love upon his completely undeserving bride cost him greatly...to the anguish of his soul, Isaiah says. Does my failure to understand the right and just and necessary payment for my sin leave me with a low view of God's love? Do I think that a wave of his hand forgives my sin? Do I think God owes mercy to anyone? Do I think God owed an opportunity of salvation to anyone? God's love is costly and the fact that I do not deserve it makes it even more glorious

2. Underestimating God's grace

I believe that a trust solely in the benevolence of God rather than the righteousness of God being my salvation leads to what the German theologian and pastor and political activist Dietrich Bonhoeffer called "cheap grace". Is God's grace powerful enough to take away my guilt but not powerful enough to take away my willful and persistent sin? What does the grace of God actually DO in my life? This is the power of God in my life. What does it do in me? Do I think it makes it so I can be saved in spite of my sin...certainly, but what else? Let's look at the Apostle Paul's last pastoral letter of the NT...Turn to Titus 2. We will look at vv 11-14:

"11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works." (Titus 2:11-14, ESV)

I need to ask myself if I am actually experiencing the transforming grace of God in my life or not. Is the grace of God no more than license to me? Romans 2:4-5 was written for the Pharisees, but does it apply to me?

"4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? 5 But because of your hard and impenitent heart you are storing

up wrath for yourself on the day of wrath when God's righteous judgment will be revealed." (Romans 2:4–5, ESV)

A purely benevolent God does not require repentance, but a righteous God does. Let us not turn God's amazing grace into license or we risk proving that we do not know him at all...

"5 You know that he appeared in order to take away sins, and in him there is no sin. 6 No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. 7 Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. 8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil." (1 John 3:5–8, ESV)

3. Underestimating what conversion is

Do we preach an easy-believism? Do we teach that saving faith is simply belief in a savior instead of surrender to the savior? Do we presume God's forgiveness without repenting of our sin and becoming a disciple of Jesus? Do I think conversion is joining Christ to my life or uniting myself to his death? Am I adding Jesus in order to fix the problems in my life instead of dying and living no longer for this world and its comforts or for anything above his glory and the spreading of a passion for his supremacy in all things to the joy of all peoples? Christ will not be added...he will reign in this life or he will not.

"11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus." (Romans 6:11, ESV)

"2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God." (Colossians 3:2–3, ESV)

"20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20, ESV)

"1 What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know

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that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin.” (Romans 6:1–7, ESV)

Do we invite false conversion and false assurance by this notion of pure benevolence and do we fail to give the real message of repentance and faith?

To conclude...

How is your understanding of the truth? How is your understanding of the fear of God? How is your understanding of the love of God and how hot is your love for Jesus? Are you ashamed of the Gospel that tells us God's righteousness has been revealed as our means of salvation?

“16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”” (Romans 1:16–17, ESV)

Let us not believe a gospel that requires a benevolent God to abdicate his righteousness and justice in order to let us into heaven. Let us believe a gospel where love and mercy go forth from a foundation of perfect righteousness and justice...where our sin is condemned in Jesus...and where we are transformed into Godly people who are ever more like Jesus as our God, by his Holy Spirit transforms us into the likeness of his Son... Because we call upon the name of the LORD in truth, with fear of the LORD, and with love for Jesus!

Let's pray